speedily guide the whole vessel—the whole soul, Intellect, and emotions—in the right way, allowing them, meanwhile, to perform all their proper functions. How grand, how delicately sensitive would be a soul so regulated 1 It might be said of it, as Cowper said of the ocean,—

> " Vast as it is, it answers as it flows
> The breathing of the lightest air that blows."

But the view presented would be imperfect, did we not include a

THIED ELEMENT.—The obedience rendered should have a respect to God. "We are not inclined to bring in this as the primary element, it is in a sense a derivative one. It presupposes that we have been brought to believe in God, and the independent moral law is one powerful means of leading us to do so. But this law in pointing to God, points to him as the lawgiver, (*νομοθέτης*, James iv. 12.) When we view the law as appointed by God, it takes a more definite form, and wears a more imposing aspect. Not only so, but upon God being made known, the law constrains us to acknowledge that we owe supreme love and obedience to him, and this opens up a new and higher class of duties. Under both aspects it turns morality into religion, and makes all duties, even those which we owe to our fellow-men, to be also duties which we owe to God. Here the other two elements of law and love meet and become one, as they ascend to heaven in a flame of holy affection.

This is the element, and a most important one it is, dwelt upon by theologians. But divines often put it in the wrong place psychologically and logically; and represent the Divine Will and the Divine Command as the ground of virtue. Doubtless they intend thereby to benefit the cause of religion, but they are in reality doing it serious injury. The proper statement is that a deed is good, not because God wills it, but that he wills it because it is good. To reverse this order, is to un-

settle, as it appears to us, the foundations of morality. We found virtue not on the simple will of God, but on his holy will, his will regulated by righteousness, an attribute as essential to him as his will. But it is nevertheless true, that the Supreme Being being acknowledged by us to be the just and holy law-giver, our morality may henceforth go down deeper and mount up higher, and we must learn to have respect to him in all our